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**Colour designating vocabulary as an important constituent of nation's
linguoculture**

Colour-coding vocabulary has been attracting a great interest of linguists in many countries. A special interest in this issue has been observed since the last decades of the XX century and is growing nowadays. It can be explained by the fact that numerous colours, their designations and symbolic meanings are for any nation a peculiar way of the reflection of a diverse culturological picture of the world.

It is an undeniable fact that practically all important events and changes in the life of a society and individuals are often described using colour designating vocabulary. Hence, colour identifying vocabulary serves as a material for solving such problems as the development of methods for investigating the history of language, problems of language and thinking. The technique associated with the comparison of the colour-coding system in various languages has become rather popular lately.

The multifunctionality and ambiguity of each colour, both in the nominative designation of a wide range of realities and in its etiquette-symbolic use led to the establishment of a hierarchy of colours. On the basis of the analysis of different languages the linguists found that the basic colour terms in different languages range from six to twelve colours: white, black, red (constituting the “classical colour triad”) alongside with blue, green, yellow, pink, purple, brown, orange and grey being the frequent elements of the colour range.

The analysis of literature materials of modern Ukrainian and Spanish writers allows to confirm this statement. The main culturologically significant colours in Ukrainian language are: white, black, yellow, blue and green while in Spanish they add pink, purple, brown, orange and grey.

The differences in colour designation systems in different countries can be explained, first of all, by the fact that the colour vocabulary of the ethnos reflects the traditions of this or that culture formed in different historical and geographical conditions. These systems include not only the designation of the “basic” colours but also the “peripheral” ones, i.e. their variants or hues and very often these are the latter that specify the ethnic or national culture.

The relevance of the topic under consideration lies in the insufficient knowledge of the linguocultural aspect of the colour category both in the Ukrainian and Spanish languages, especially bearing in mind that it constitutes an essential part of moral and mental pictures of the world, reflecting its perception and different modes of expression in different languages.

The focus on studying the category of colour in the context of linguoculture allows to identify and describe the criteria of colour designations existing in a particular society, as well as to determine the role and the place of this category in the language system. The semantic range of colours for each language includes both positive and negative connotations. In the languages studied, there is a fact of associative use of "basic" colour terms, for example, "white" steadily retains the most positive connotations, "black" is its opposite. Positive and negative connotations are revealed in the remaining color names. The main colour names, as a rule, do not designate the whole spectral range, but are stuck in the minds of native speakers to a certain fragment of the color spectrum. All of them express bright colour hues.

The significance of the topic under consideration is in solving culturological problems related to the description of the language picture of the world. Therefore, its specificity has determined the use of a complex and culturological approach that allows us to identify ways of establishing coincidences and differences in Ukrainian and Spanish languages.

It is obvious that language as a mirror of culture reflects all most important and lasting changes in lifestyle and mentality of people and, therefore, is in constant movement and development.

Modern science represents the problem of the reflection of the objective world by man and his interaction with him in the form of a correlation of two worlds: the conceptual picture of the world and the language picture of the world. The picture of the world is defined as a system of intuitive ideas about reality, a holistic global image of the world, a set of worldview knowledge of the world, a collection of objective content that a person has.

Forms of reflection of the world are representations, knowledge, concepts. The cultural picture of the world is included in the conceptual picture of the world, the latter is specific and differs in different peoples and can be defined as a reflection of the real picture through the prism of concepts formed on the basis of the person's ideas received with the help of sense organs and passed through his consciousness as collective, and individual.

The language picture of the world expresses the conceptual picture of the world by means of language, that is, verbalizes it. The language picture of the world is essentially defined as a common language system: a set of words, formats and means of communication between sentences, as well as syntactic constructions.

The color picture of the world, in our opinion, is included in the cultural and conceptual picture of the world. The world is first known by all the senses. It appears in colour, not in black and white. Assessments, norms, attitudes of a person are largely related to colour. Both these pictures of the world exist for the nation and the ethnos, as well as for the individual. There are as many worlds as there are thinking individuals. These worlds amaze with their diversity. The role of colour in the conceptual picture of the world is different for different peoples, ethnic groups and even individuals.

Linguo-colour picture of the world is realized in the form of colour markings in individual lexemes, word combinations, idiomatic expressions and other verbal means, it organically enters the lexical system of the language picture of the world. Separate fragments of the linguo-colored picture of the world were studied in detail. Nevertheless, the largely isolated nature of individual scientific works does not allow us to present an integral linguo-colour picture of the world, even a

separate ethnos, and a number of aspects remain outside the field of view of researchers [1, P.235].

Studies conducted by scientists are quite unexpected and show that this approach of distinguishing seven colours of the spectrum is far from indisputable.

The next most important problem, directly related to the first, is the problem of universal perception of colours in the colour picture of the world and, consequently, the further designation of its universal sites as fragments of the lingua-coloured picture of the world. Until now, there are questions: do people of different ethnicities see the same colour? A number of peoples unite yellow and green colours, having for their designation only one word. At the same time, in some cultures more colours are distinguished, for example, twenty-six colours belonging to cattle and none to denote blue and green; similar difficulties with determining the colour of horses. In places where vegetation predominates, there are many colour markings for different stages of plant growth [2, P.67]

Thus, very significant discrepancies in the allocation of various ethnic groups of the lingua-coloured picture of the world explain the inexhaustible interest of researchers in this problem. From our point of view, it is very important to choose the method of analysis. A multi-faceted approach to the problem is promising. At the same time, speaking about differences and similarities in colour designation in such languages as Ukrainian and Spanish, we find that in a number of cases, the following constant patterns are observed: the word corresponds to the word, the adjective to the adjective. The colour world is divided in various ways.

Summarizing all of the above, we should note the following. In the world there live different peoples and nations, which differ not only in different languages, but also in cultures. Different are both the colour picture of the world, which is part of the conceptual picture of the world, and the linguistic colour picture of various ethnic groups. The very problem of isolating basic universal colours for different nations and a number of related problems remain open and awaiting new solutions in related fields, the study of the various linguocultural aspects of this problem remains, and for a long time will remain, relevant. The practical importance of

these studies, leading to a new knowledge and understanding of the culture and characteristics of the language of different ethnic groups, is to create more optimal conditions for contacts and a genuine dialogue of cultures in various fields.

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